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847 no means impossible that infanticide is practised. Upon this vexed question, however, I have on the one hand no tangible evidence, and on the other a great number of denials.

553 *Naming.* It is necessary to make sure that the child is to survive and thrive before a name is given it, though the 608 reason for this delay is not made clear. There seems to be no actual formality of name-giving, but some person is asked to stand godfather or godmother to the child, who will take his or her name. This person is called *tato* (a reciprocal term between godfather and godchild). There is no reluctance on the part of the *tato* to undertake the few obligations which belong to this relationship. A man wishes to have his name carried on by another after his death. If he have children he hopes that one of them will honour him by bestowing his name on a grandson. If he be childless he exclaims, 'Who will catch my name?' and hopes that some friend or relative will solve the difficulty by asking him to stand as *tato* to one of his children. An old woman said she expected one of her daughters to name a future child after her; adding, however, that if she did not—well, it would not matter; she would just die without leaving her name behind her. I know of no article of belief which would make this namesake system necessary. The principal motive appears to be the desire not to be forgotten. Not infrequently the relation is a posthumous one: the relatives of the deceased say they are 'very sorry for him' and must not allow him to be forgotten. The two *tato* do not stand in any special kin relationship to one another. In various instances noted, the elder has been to the younger either *abije* (pat. grandfather), *abije* (mat. grandfather), *mama* (pat. uncle), *nobo*, and *simbo*; and in the case of women, *abije* (mat. grandmother) and *tata*. A woman may pay a second husband the compliment of naming his son after her first husband, so as to perpetuate the latter's memory.

608 A few mutual obligations belong to the *tato*. At the child's birth his *tato* brings firewood for the comfort of 431 mother and child; and a female *tato* is supposed to wash the new-born baby. Continual presents of food are given, and the elder *tato* will take an interest in and make a pet of the